

The possibility of having people in the group answer each others questions.

The need for people to become responsible carriers of the ideas.

The need of learning to be exact, honest, sincere and authoritative--

To be achieved through experience and through the reading of Beelzebub. ALL AND EVERYTHING.

The need for a proper attitude.

Experiences to be related from a work standpoint
Taking stock of one's need for ideas rather than curiosity.

Question: Lotte Karman

Expressed understanding that one should work not for results but to Awaken. What shall I do with a moment of consciousness?

Answer: Nothing. A moment of consciousness produces a deposit in me, whether I know of that deposit or not. This deposit is available if I know how to draw on it. Analogy made to a bank. Balance has to be maintained otherwise one has to pay for checks. A special signature is required for a draw. A draw can not be made until there is a certain amount deposited. I have to learn to gain the knowledge that I am changed chemically, physically and psychologically as a result of an effort.

Question: Lotte Karman

I heard my voice accidentally but not when I intended to.

Answer: Results of attempts to hear your voice are there but not yet available. Accidental awakening partially due to efforts previously made. Moments of consciousness valuable whether accidental or not but I can not rely on accidents. Efforts mixed with desire for results are wrong. Time and space as concepts; the former undefinable, the latter definable although both belong together. Waking up attempts to undo time as a first dimension, that is, duration. Time, chopped into moments of awakening will lead to objectivity. The natural world teaches only space.

Question: Keith Zahariat

Related experiences and observations of attempt to be awake and aware of his body first with his eyes closed and then open. The two observations of his body did not match.

Answer: Hold your hand in front of you as you collect yourself and alternately open and close eyes and compare. It is not serious or important that they do not match. The realization that I exist is important.

The functions should not be present in a moment of awareness, i.e. feeling, thinking, associating.

How to collect oneself: 1. Relaxation, 2. Sensation, 3. The non-permission of thoughts and associations 4. Selecting a good time to try.

Question: Connie Perleman

Related that her use of time was haphazard and disorganized. How can I learn to use time with common sense?

Answer: Learn how to budget time. First explained in terms of money and then in terms of time.

1. Review the expenditure of time in one's day in terms of the activities engaged in.
2. Try to get a sense of how your time is spent.
3. After three days evaluate but without guilt or accusations.
- 4; Then arrange a schedule for the next day so that the hours are better spent.

Time is experienced subjectively. Sense of time depends on interest
Second methode

Try to do ordinary chores more efficiently; using a different rhythm. Use saved time for your wish to work.

Thrid method:

Do a certain thing a certain time. Put yourself under a self-imposed law. Something internal can then become master.

Question: Dr. Bitensky

When I try to observe myself I run out of steam. How can I increase my energy?

Answer: Interest will put me at the boiling point. When momentum runs out real wish must take its place. Wish will develop through self-realization; realization of my need for work. I must try to see what I am without rationalization. I must try to see what behavior ~~forms~~ forms are proper to Man. A change is not yet possible but acknowledgement is. I must try to see what I can do without. The three categories of Not-Necessary-Things. 1. Unnecessary motions; 2. Unnecessary emotions (which can be read about in Ouspensky) 3. Unnecessary thinking. Try to eliminate that which is not necessary. Instead of wearing slippers, walk on your bare feet. Duration of effort is in direct relationship to my knowledge of my disharmony and my dissatisfaction. I must chastise my body for it has to be taught. What will I give up to gain something more valuable? Take a punishment to fit the crime I commit against myself. Weigh the relative value of consciousness and ordinary life. Do not tell others about my payment. Do it in the privacy of my conscience.

Question: Tony Montenaro

Quoted a passage from Meister Eckhart. When flame is applied to wood it takes time for flame and wood to become one. Then there is no more time. Question related to no time and timelessness.

Answer: Time exists in a variety of forms. Timelessness is a moment contracted from a line to a point. Timelessness is possible by being objective in the midst of flow; to be non-identified with flow. Timelessness can only be experienced in an effort to be objective. Every process that exists takes time. I recognize that time exists because it flows through me like a substance.. this is subjective time. If I unify the instrument in me which perceives time, I will also unify time or focus it into timelessness. My sole interest is not my task but to awaken. After I wake up, my interest can then go into participation. One has to be present before participation. Participation must start initially from being

Inner life can then broaden into manifestation or outside life but I must remain awake. Participation without observation is very dangerous. Analogy given of adding water to sulphuric acid. This is like becoming man number 5 without having gone through man number 4; of coming to the fourth room and finding it empty. Opportunity of then working is forever lost. I must keep my feet on the floor.

Question: Freddie Peeleman

Had a task to do seven good deeds. Did three satisfying ones, the uncertain ones and missed the first day.

Answer: Good deed becomes good when it goes against the grain, when it is non-habitual, when it wants one thing and I do another. Good deed has to do with an aim to become free.. to be awake in my life. I must fulfill the obligation of my life to become part of something which is superior to me. A Man can Do--- at any time, anything, under any circumstances. Good deed is a nibble in this direction. It is counter to ordinary life. I have to become as little child first--- simple.

All things on earth are subject to two laws; gravity and involution. Involution is the law of destroying myself, of going to dust. It increases more and more each year with age, as I become crystalline and set. I must therefore remain liquid. The more I live without a wish to be, the more I become like an animal, subject to involution, and then I will die like a dog. Developing inner life is evolution. My wish must become so fervent that I will rise to the ~~stars~~ stars, that I will not be subject to gravity. My wish will lead to the development of the Keshjan Body and then to the development of Soul Body. The combination of the three bodies is the fourth body which is immortal. Then I am free, can come and go from earth, can take it or leave it. To be one with God is not just a want but an obligation which I must fulfill. With freedom every law and the sense of time stops. There is constant equilibrium for one has become everything both positive and negative. Developing in this direction means I become less dense, lighter; then something in me can arise.

Bliss is something to work for. It means I AM and has no opposite because everything has been merged into unity.

There is an M on my palm which means Memento Morae, Remember that I die. Then I must do the impossible; turn my hand over and make the M into a W. W for Work. I must use my hands to remember to come to myself.

with Tony 10 1961

Tony: I wished something for the future. It is an identity which takes time. Can it distort the present moment?

Mr. Nyland: No, don't use that word time. Everything takes time because it is subject to time. Everything that exists takes time, in each of us. Time flows through you, through objects. It is the only way by which I recognize the fact that I exist.

Tony: Doesn't wishing identify you even more, and take more time?

Mr. Nyland: No, no. The only trouble is that with time as such, I have no sense of duration, but time continues to flow. It is like a substance but it becomes identified with me and then it is my time. It is then subjective matter. But, by being able to change the instrument with which I now experience, into something which is complete in itself and has become one, time has also become one. And therefore, that which is now me all over the place, becoming one, unified by a certain effort of bringing about everything that is within me, focusing on one thing, that is, to become conscious, in that realization, having become one, also time which has flown through me has also become one at the moment of realization. And all of me is objective. And all of me is then not subject to time anymore. But only at that one moment....

Tony: Can I try an experiment anyway this week?

Mr. Nyland: Yes, you can experiment provided you wake up. (Tony interrupts). No, wait a minute. Wait a minute. You can experiment for only one reason: to....

ony: To wake up.

Mr. Nyland: To wake up.

Tony: That's what I will take the task to do then.

Mr. Nyland: The your purpose is to wake up. Your task is not to do the task. The task is not and the wish is not to fulfill the task. You have no interest in the end of the task. You have no interest in what you will achieve by the task. The sole interest is: I wish to be awake.

ony: I've taken it before (? ... the task). You've given me that advice before, always to be awake. It does not help me. You've said at other times that sometimes you must take interest in something which helps to obliterate the time and you can do it better.

Mr. Nyland: Time is what you identify with (?). (Laughter from the group.)

Tony: I've tried this task anyway. And I find that it is helping me to get into the present moment.

Mr. Nyland: No. I've said, " You have to take interest when you are in a state when you can afford that interest. The primary point is always first to try to become objective. It may take the form of collectedness. It may take the form of being present to myself. But, in any event, it has to do with that process which, in a general way, I call my (?) subjective. When I am there, that is, in that state, I now wish to participate in that what I do. Then I can introduce something which otherwise isn't there. The difference in doing something with all my heart is that I am still in that without anyone in myself directing it. I can do it in ordinary life. But it is dead because as soon as the subjective of myself is consumed, there is nothing left.

Mr. Nyland: (Cont.) Participation starts from the standpoint of first being, and then, that is, having an inner life which exists, and then from inner life going into my manifestations, outer, outer life whatever it is, but from inside out. At the same time remaining aware. It is a very difficult step.

Tony: You've said that very exciting. It reminds me again that the outside must blend with the inside.

Mr. Nyland: Yes, it is exciting, but you have to do it in the right way.

Tony: Well, I need excitement Mr. Nyland.

Mr. Nyland: That I believe.

Tony: ?

Mr. Nyland: If you don't do it in the right way there will be an explosion.

Tony: But I will do it right (?) because I understand better now (?)

Mr. Nyland. ?... Undersanding. There are certain things that have to be done in a certain way. If you mix sulphuric acid with water - you can not, and don't ever try it, pour water in sulphuric acid. But you can pour sulphuric acid in water. And the sole reason is that the endotherm reaction is so tremendous, that as soon as you ~~pour~~ pour water in sulphuric acid it will explode right in your face. And it is exactly the same thing here. If you try to ~~mix~~ participate without observing, without being there, it will explode. Moreover, not only will it explode, it will spoil you. It will make you incapable of doing ever any work. It is as serious as that. Ouspensky says it somewhere in connection with man number four and five. It is possible to become man number five without having gone through 4. He says it in another place and Gurdjieff mentions it in other connections. But talk about the

fourth room, someone can work and get in the fourth room and find it empty. What is necessary is to have substance to work with. If I don't have that, I may even have a glimpse of what is meant by the fourth room, that is, understanding of a certain kind, also a certain objectivity, without being able to work with it. As a result, it will be consumed, and every effort, every effort will be gone and I will have lost the opportunity of ever working. So it is serious. At the same time, to do it right, step by step, and not let the enthusiasm run ahead of you. You will be able to control it. And even if it means, for the time being, that you will be a little over enthusiastic because it interests you, it is right. But put your feet down on the floor each time and say, "Wait a minute. Wait a minute. Don't run away from me. I wish to be awake first. ? ... now I will." You see what I mean? It is that important. Alright. Good luck. Your enthusiasm will help. (Pause)

Yes Fred?

Fred: Seven good deeds. You said last week seven good deeds.

Mr. Nyland: Yes, yes. I remember.

Fred: Well, I - First I didn't know what it was except that you said boy scouts which gave me a clue a little bit. So I (?) ... gave up my seat to someone on the subway. But I wasn't sure that's what you meant. It was a small thing. And I know for sure that I did three that satisfied me. And ~~three~~ three I was uncertain about. And the very first day, I didn't know what it was until the end of the day I realized that I had a number of opportunities which passed me by. Unfortunately I -

Mr. Nyland: Can you explain what were the good deeds that you thought were good?

- Fred: Yes, I think I can. It seemed to be very significant that it ...
- Mr. Nyland: Let me give you a clue. A good deed becomes good when it goes against the grain. That is, if you do something that is non-habitual, that is quite unusual, small or big, whenever it requires on your part a little bit of shaking yourself up to become awake to yourself, wanting one thing and then doing another because you want to do that deed.
- Fred: Can it be something small?
- Mr. Nyland: You must make it a little bit larger, more important. You see? Something that involves something. Not something that just takes one sentence and finish. Maybe you say a sentence which involves something else. Can I get you a glass of water? So that the other person can say yes and you have to get the glass of water. Do you see?
- Fred: I realize that I have to be ready for it when it comes.
- Mr. Nyland: Right.
- Fred: And if I wasn't, then it would be an accident and I wouldn't ...
- Mr. Nyland: That's right.
- Fred: I have to work for it.
- Mr. Nyland: When you say A, you have to say B and then C until Z. You have to be open for that, you see? And you have to make it strong enough so that the possibility really exists for something out of the ordinary. It has to be in such a way that you yourself become surprized.
- Fred: Can I do a good deed for myslef, to myself? So that I become the sole.....
- Mr. Nyland: Yes. As long as it is non-habitual, you can profit by it. I

want you to have to do something that is not the way you usually behave.

Fred: Can I do it with people that I have a natural... There are a couple of people who get under my skin (?... especially when I'M busy (?)) ... and I see these people and I would like to do something about that.

Mr. Nyland: But you musn't forget why you do it. You know, it has to be linked up with a certain ..?... trying as much as you can to wake up.

Fred: The three that I am fairly certain of, I came away with something afterwards that I was familiar with. I had a taste of something very small.

Mr. Nyland; Because you have had a certain taste before. You know, you have gone without certain things. In the beginning you did and you have had a certain experience and you can bring it back again. But you must bring it back again, that, as experience, not in the same form. But a similar taste. And this is what you have to have in mind. You have to have in mind a purpose which involves yourself and the realization that that what you are at the present time, habitual and mechanical and so forth, that that is something you would like to break. For which you need, a certain amount of, not only interest, but real desire to do something about yourself, in order to be able to grow. So a good deed has to do with an aim to become saint. And I don't care if you do it with other people provided you will not forget the purpose. It is not to change your life. It is in order to be awake in your life. It is an entirely different

motivation. If I were working for becoming a -(?) , and getting along with other people and keeping my mouth shut when necessary, all of that is very nice and lovely to live with, but it has nothing to do with my work. This has to do with the acceptance of life with a purpose, an obligation, a fulfilling the obligation in the best way I can for the purpose of ultimately becoming part of something which is (?) - than I am myself. And even that which I at the present time don't realize. But I work towards that. And I can not even describe how it would be. I can not know. I can not know what it is to be objective. I can not try to describe it, and how it will be and how my conscience will be, what my thought will be, my feelings and all that. I have.....(?) , and it something of that coloration. That kind of coloration. Something that has to be seen within you when you are by yourself and you see yourself without criticizing. ?..... to pray to God to build you up to that something that is in you. To be a person who can do and not a person who thinks and feels. It is all very nice and very useful but we must be able to do anytime, anything, in any condition, whatever is required. It is a big problem and we start nibbling at it by, just as I say, a good deed, against the grain, a little bit uneasy, something that reminds me like a hairy shirt. I'm reminded for why do I live? What is the reason? Why otherwise do I exist? Simply to eat a little bit and to sleep and get up. Is that a person for me if I wish to become a man? I can be a nincompoop, I can be an animal and do exactly the same thing. But a man stands straight. He has some responsibility and I am willing to take it as a re-

sponsibility in my life. And then in my life, I can be that what I should be. More and more, this can help. And how will I say, --- (?) pray, ... (?). Become serious about it, not flippant. It is not an easy task but it is worthwhile to do because it will give a satisfaction for your inner life which, as I say, is out of this world. And it is a question, how much can I, living in this life, become aware of something that is outside of this world. It is sometimes even idiotic to think about it, that we as human beings claim that we can become something else. It is against all ordinary laws. Ordinary laws will tell us to become a good man on Earth and experts and all that and earn a lot of money and have respect and get your name in the paper(?) There are many books of knowledge, scientific experts, etc., etc. All this is against it. It is useful but very often it is very deliterious because it prevents me from becoming really like a little child. And still I have to. I can not go to the ...(?) I've got to become like a little child: simple, understanding that what it is through relation with that what has created me. And that what I now want to acknowledge and for which I pay, I mean with my life, in order to help, saying it religiously, to help God, to help his Endlessness in his task of maintaining. I do not know what such terminology might mean to you. It doesn't really matter. If I say I want to be a good man, I want to be a good father, I want to be a good husband and I want to do certain things in a certain way when it is correct. I want to be like a man. Everything I do, feel think must becoming - becoming to me. That kind of idea and for that I work. So again try. Put it on a little different basis. Make it a little bit more important. Put more of yourself

into it. Live more for it. Wish more for it. Open yourself not always the same. This, that, but live.

Fred: Is it possible to anticipate something during the day or does it always happen?

Mr. Nyland: It always happens. It is alright.

Fred: It can be large or small?

Mr. Nyland: Yes Fred.

Fred: Then I can't wake up and say I will now?

Mr. Nyland: No. You have to prepare and at the time when you don't prepare it will dissappear. Things on earth are not stable. They are subject to the law of gravity. They are subject to the law of involution and they also can be subject to another law of evolution. As a matter of fact, everything that is on Earth at a certain time is in a state of equilibrium but gradually in the fulfillment of life of each human being or object, it becomes more and more subject to one law and less and less to another. And this is what takes place. And I live my life and I become more and more subject to the law of involution. That is the law of destroying myself. The law of destroying myself at the expense of everything that I have, so that ~~when my time is up~~ finally when my time is up, everything that is there has been reduced to the simplest form of what exists on Earth, which is ordinary death. And I am constantly, day by day, year after year, I am subject to that ^{and} more and more subject the older I will get. The question of getting older is a question of getting set and crystallized. I will never become old if I remain liquid. And as soon as I allow myself to crystallize into a variety of

different kinds of habits and my wish isn't (?) met, and without which I couldn't live, the more I will be destroyed. The more I will live like an ordinary little animal, without any further brains of wishing to become something else. I become like an animal because my brain will not function anymore in the wish to become something else. I will be satisfied with that what I am and take it as such and die as such. And I die like a dog. Without any further question. But it is not a necessity. It is not something that ought to be. And it is not that kind of a law out of which or against which I can not work. I can. The possibility exists for me to enter into a relationship with another kind of law, which has to do with the possibility of development in an evolutionary way; of fulfilling certain, at the same time paying for that which I now am here on Earth for. And that is, I say, what we are talking about. I'm talking about the possibility of developing an inner life; the possibility of developing something by means of my ordinary body and functions into something that I call spiritual, astral, whatever you wish to call it. We say Body Kesdjan. It has no further meaning. It is a certain form of an emotional state in which I am fulfilled with the idea of wishing to become. That is, it is an aim in life which expresses itself in an emotional way in such fervent wish to overcome difficulties that I can then mount to the sky. Ad astra, ad astra (?). That is my wish and when I have that, I have Kesdjan Body. And that as Kesdjan Body becomes a stepping stone towards the possibility of a third body. (Two sentences follow that are too indistinct to be heard) It can be developed. Man can obtain one. And then in relation to that, in the combination of three such bodies, I could

become a fourth body which has as particular quality immortality. It simply means that I become free from laws as they exist now on Earth. And that I can leave Earth and come back. I can take it or leave it. It is that kind of freedom, so that when I die physically, I don't die. Something of me, still representing life in some form continues to live on a different level, on a different plane. And it is not a question who wants it. It is a question of fulfillment. It is a question of an obligation of which one becomes aware; with which one wants to become a part and in which one wants to fulfill an obligation of life as Man, so that Man in that sense could become, not identified, but one with God. The highest one can think about or even conceive. And such possibilities exist of being so that everything, everything, every law, every sense of time stops and becomes for one an existence of being constantly in equilibrium and at all times becoming everything. How does (?) It is a form of...(?), a form of philosophy, a form of wishing for freedom from now what we can call bondage of Earth which I say is 96 laws, 48 laws - I don't know. Gradually becoming lighter in my ordinary sense; becoming as if I have had and am made of a different kind of material. Lighter, less and less heavy, not as dense. That is, as if then something in me can arise away from Earth because nothing will bind me any longer. On this level other things and other conditions pervade. On another level, on another level - I do not know how many years. But the years are not years on that level. They are different and I can reach it. It is possible to reach this state of being in which one is entirely free and then fulfill the obligations of one's life for which one is born, for which one is manifesting now.

Don't misunderstand me. I don't - it is not that I, in any way, ~~xxx~~ want to preach or to teach religion or even ordinary philosophy.

All I am interested in and all I wish to say is there is something in life which we must do. We have to find what it is. It has to be an ideal towards which we can work and which is for us worthwhile. And how can we, regardless of whatever I became in the past, all conditions, everything that you have suffered through, and whatever our life has consisted of, regardless of that, how can, even in conditions as we have at the present time with space man and Laos and Cuba, not be affected by such conditions but within myself be what I ought to be and for others what I should be: husband, wife, father, mother, parent, aunt, uncle, partner, whatever it is. This is the (?). How can I be human? In the real sense of the word. How can I be? What can I do to be? What is needed, needed to become less (?)/ That is my aim; an aim which can be satisfying to me, with which I can work, which ultimately can give me bliss. Bliss means I am. It has no opposite that I am not. Bliss is being. It is the one thing against which there is ~~xxx~~ no opposite because everything has been merged into a unity of being. That is ... (?) I work. For that one works. Lets leave it on this note. Let's (?). We have to be honest Let's try. We all try to work in some way, in our way. Some can perhaps do a little more than others. Some are not as bound. Some are a little freer. We all have difficulties. We all have to (?) breach them. We all face life. Maybe regardless sometimes of

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Be honest, try to work. One can do more than the other, one is freer than the other, but we all have difficulties, we all face life; sometimes, may be, one will reach real satisfaction, that inner freedom that is beyond words.

Memento Mori - Remember that you will die. Work in that sense, do the impossible, the opposite, that what is not usual, turn the end around, but work, remembering that every day you are closer to death.

Let us leave it on this.

Side 1 (In answer to Connie Perleman, who related that her use of time is haphazard and disorganized, and wanted to know how to use time with common sense)

...So you have to use common sense. But we will say[?] between 8:00 and 9:00--that's a full hour. I will be at a certain place. What will I do. Again for two or three days repeat it. Then you will find out that there are certain times that are not used well enough and even with the best intention in the world we still dilute a great deal--we, as I say, fuss around. Such moments become now useful because they are available apparently, have not been used for anything at all, they now become available for something you want to do. You understand? As I say, it's a little mathematical, it's a little theoretical, in a certain framework which is not always very nice, but it is teaching you something, how to become a little bit more aware of time--a little bit more conscious about how you spend it. It is worth the time. You also will see that time as it is is not always of the same value and _____.

Your sense of time is very bad. It depends a great deal on your interest in what you're doing. And when you're very much interested in that what you're doing "time flies," and when it is boring, time is "heavy on your hands." So, the instrument with which I measure time in myself is already a very bad instrument. But within a general way, whenever there are certain things that are boring, ~~xxxxxxx~~ they usually are boring, unless I introduce something of a different kind. That's one way.

Another way is, I say that a day has so many hours, and I

allot for certain things so much and no more. You see, I allow for washing dishes, making the bed, cleaning up the room, half an hour. Maybe it's not enough. Maybe it's an hour. But I say, at an average--I guess--it will take me that long. Now--I say--perhaps I can do it in 15 minutes. I've got to change the rhythm of my work. I have to do things quite different from my habitual behavior. But I have an aim now. I'm saving 15 minutes. Perhaps I can do it. Perhaps I cannot. Again, common sense has to teach you what you can--what you can put yourself--in what obligation you can put yourself. You have to be--you say well, if by taking half an hour now I'll be [?]taking five minutes it is idiotic--hmm?--and to do something--do it quick-quick-quick-quick-quick and slipshod it is also idiotic. You cannot just wash dishes that way. It must be done right. And at certain moments there _____ daily accidents ~~xx~~ that you have unforeseen and which prevent you from finishing the task and you can find a good excuse--but I take _____. I do certain things within a certain time. It gives me a sense of time.

A third way is--I do something at a certain time. I will put myself under an obligation as if it is a law, as if I have to make a train, which is a law to me because the New York Central makes the law and I conform to it when I want to take the train to Albany. I've got to be there, otherwise the train is gone. All right. I make the same kind of law for myself. At ten o'clock I will do something. I will make a phone call. I will exactly at ten o'clock go out. I will not eat until eleven o'clock. I

ix will not smoke between 9:00 and 10:00. I will meet a person at a certain place--exactly at that time--not earlier--not later.

This of course is a little bit more like planes,[?] but the result of it is that something in you acknowledges a law to which you wish to become subject and then something in you becomes master of you.

You see, we are very weak about ourselves, and in order to have something that I can manage, my body very often has to be put in its proper place. So at certain times I will not allow whatever the body would like to do, that to take place if I have pre-

viously made up my mind that the body will not--cannot--do it--for whatever motivation I have. All of this is connected with

trying to become more aware of the difficulties that are in my way when I allow certain conditions to dictate my behavior. And

it emphasizes the necessity of building something in me that I temporarily will consider my God. Choose what you like. Don't take what I said towards the end. It is a little bit more difficult. Do something very simple--what I started out with--with

budgeting of your time--your day--and at the end of the day you see it as a day that has gone by--don't feel guilty--don't accuse yourself--accept the fact of you being stupid--not intelligent enough to do better--lazy--impossible--having flown off the handle without any cause or reason--or being unreasonable to anyone

_____ surrounded--and all of that--do not criticize your own behavior. Learn to accept that _____ it is so, it is so, it is so. Here are the irrefutable facts. This is what I am. That is ~~the~~ the hardest to do.

Q. (Dr. Bitensky). I try to make an effort to observe myself.
I frequently seem to run out of steam, and then my effort stops.
How can I increase the energy?

A. How can you bring yourself to the boiling point? You have the energy. You see it's part of _____ the adventure _____
_____, you run in the beginning on momentum which you have. There is a point at which that of course stops and you have to supply it. How do you supply it? I told[?] you a little while ago. I can only supply it if there is a wish. Why should I have a wish? Because I realize what I am. If I realize that well enough, that I am what I am, that is, that I am in need of something, and that need is such that it makes me boil up to "here," then I will flow over into Work. But you see, I have to make you[?] sure on that. I have to keep on realizing that we have--that I am what I am. I hate many times that I am ^{so} _____ uncontrolled--that I lose myself--that I'm not present to myself. All of that I live with. Much of it for the time being I can justify. And I have learned, almost by rote, how to rationalize. That is, I try time and time again to save my face in the presence of circumstances which _____, and I've gotten away with it. This time I will not try to get away. I will see what there ~~xx~~ is and then I will judge: Is it right to be like that if I have an idea of what a man ought to do[?] You see, it is not as yet a need. But it is something that makes me feel a little bit like that: It's not entirely right. For instance, in ordinary life _____ angry, you lose yourself. Perhaps you couldn't avoid it. At the same time, it is not the proper behavior. Look at the

forms of your behavior where you know that you perhaps could have done a little differently if you only had thought about it in time. So accept things. You must not have--because all of this is in memory--you must not have an attitude of "Oh well, it's all right--it's all right." You have to see it as something that is not becoming to a man who claims to be Man. And there are many instances, in everybody's life, where we know _____ isn't[?] right. It does not mean that we could change it, but we have to acknowledge it is not right. You may--you should have said something to _____ it; you should have gone out of your way instead of falling to pieces.[?] Or you could have gotten up and got[?] a cup of coffee for your wife and you feel that _____ you're entitled to a little bit more _____ because last night you went to bed at two o'clock. You know, your body tells you many things and your feelings.[?] And try to find out what it is that keeps me going. Is it because there are certain things that are unsatisfied for my vanity, pride, and things of that kind, or is it something that I could do very well without. Try to analyze how many things you do in order to create[?] an effect--when it is not necessary, of course. It belongs to a very large group of what I call the "not necessary things." They divide up into unnecessary motions, unnecessary emotions, and unnecessary mental process.[?] And in that it is a tremendous quantity of material _____ everything to gestures which are so-and-so-and-so, lifting up something with "ooh"--where it is like "that"--feeling[?] criticism of other people, the weather, etc.

you know, many of these things of course are _____.

Apply it to yourself. See, in how far am I like that. What kind of a man am I in daily life and I can see it now, openly, without criticizing it, because it is my affair? _____ whatever the rest _____. That is the material. And now try to eliminate that what is unnecessary. I can do without this! I can do without that. During the war, you know, we had many things that were completely unnecessary _____ could continue to live. _____ I would like to go and see so-and-so but _____. Many things--you do--now--that you feel are--well, let's say, the world owes you. Instead of wearing slippers, walk on your bare feet.

Dr. B.: Yes--I have felt a little bit of this as I was talking and I have--

Mr. N.: More of it and more of it and more of it. One way--

Dr. B.: _____ efforts--

Mr. N.: But not enough--

Dr. B.: The duration _____

Mr. N.: The duration of the effort is in direct relationship to that what you feel as emptiness. It is in[?] direct relation. To the extent that I know I am not worthy, to that extent I will be worthy. To the extent I know I am disharmonious, to that extent I will have the wish to become harmonious--provided I _____.

And if it runs out, _____ I have not enough.[?] You see, there are other ways, of course. I am only saying it is a way that will work for certain _____. It will not continue _____.

Also that will run dry. Then something else has to be done.

Monks chastize. I have to chastize myself. My body sometimes does not want to learn. Then it has to be taught. What is it that I would give up in order to get something else that is worth more? And again that _____ falls into a very wide class. I can make extra payment--in money. I can say I will not use a certain word, or a certain cliché, or a certain _____ that I habitually use--and that I use without even knowing. And when I use it--I will pay ten cents--a dollar--to pay--or--I will go without lunch--three days without cigarettes. I will give myself a punishment to fit the crime against my Self--and I ought to be quite honest about it--that is--I try to weigh what is more valuable to me--a quantity of consciousness or a quantity of ordinary life. And when I start to weigh it--it is really that kind of a question--do I value that more than this?--how much am I willing? And of course, in the beginning, one is not willing at all. And you say a little bit lip service _____. Yes, it's all right, because I don't have any money in my pocket. Also, when you are with yourself you will admit it. You'll say, no, really.[?] Dishonest when other people are present--you want to save your face. Only _____ talk when you are by yourself. And no one must know _____. When you make payment--never tell. Don't tell others. You make payment in front of the Altar of your Conscience--and God _____.
~~IN~~ inner, inner chamber--not outside.[?] And don't talk about it. Don't even hint at it. It's your business. The results will show--that one can _____. Or, it will be noticed. But not

_____ you want to pay depends entirely how much you value the other _____.

_____. Try to see what you can perhaps do for tomorrow--tonight. There are many other things that could be introduced into _____, and it can give a certain perspective--_____ possibility of your life related to something else _____.

✓ What would I do if I die. What have I missed if I die? What should I do that I have never done--and I ought to have done?

_____. Is there a chance for me to atone myself in regard to my father--mother--family. Have I been open at certain times--and if I were not--why wasn't I? Could I change? Can I undo certain things? All of that--it belongs to one's life. They are problems one thinks about--sits in front of the fireplace, or meditates. My life...here it is...given to me. I accept it. Now what do I do? That's the thing. What do I do? I can say God-given--all right. _____?

_____? Do I make it serve its purpose? Do I fulfill obligations? How am I as father? Do I fulfill that _____? These are the things that must come out, and every time when there is an opportunity, that you will have the time for it and the wish for it, sit quietly _____

_____. Out of that much energy will come.

Q. (Tony): Mr. Nyland, because of a specific paragraph in the writings of Eckhart, _____ talked about in the Work here, something has been made clear to me which I think is very exciting. _____ you. _____ a story about how flame consumes the wood. It takes time for the flame to heat the wood so they can become one. And by taking time, _____. And I was wondering if this can refer to the Work itself.

Mr. N.: _____ by taking time there is no timelessness?

Tony: _____ it takes time...

Mr. N.: Yes...

Tony: ...for the flame to warm the wood to get hot until it and the flame become at one. Then there is no time...because they are one, there's no more effort spent in taking time.

Mr. N.: That time is gone.

Tony: Is gone.

Mr. N.: That time is gone. _____ object, each person has his own time. ~~Each~~ Each event has its time. Time exists all over the place, in a variety of forms. This is what we cannot understand. We think time is the same for everybody. It isn't at all. Your time dies with you. The combustion of the flame and wood and so forth _____ a process ends with the process.

Tony: If I take less time to do something by believing it--by having faith---

Mr. N.: Ah, but that's different from time.

Tony: But do I approach the _____ state more--

Mr. N.: No--

Tony: _____ take less time.

Mr. N.: No. You will only approach it if the time as duration-- and let's stick with one dimension first--from one dimension has

become a point. That would become timelessness because at that moment of time being contracted from a line to a point, it can become timeless.

Tony: How do you get to the point?

Mr. N.: Ah, but that is _____, you see, ~~xxx~~ I'm only telling you theoretically where timelessness is possible. It is also possible by being objective in the midst of an objectivity of dynamic flow. Whenever anything flows, I remain identified with that flow. If I _____, at any one time, not being identified with any flow, then I'm timeless.

Tony: That's what I meant. To be identified takes time.

Mr. N: Every time you _____ it takes time.

Tony: It takes time, so _____

Mr. N: _____ identified. When a process is finished the question that there is no more time does not mean that _____ timeless. It just is no more time, that's all. You see, that in itself is not _____ timelessness. Timelessness must be based on time _____ into timelessness.

Tony: ~~Objectivityxxxxxxxxxx~~ Objectivity. _____ Subjectivity
_____ objectivity.

Mr. N: Yes. But if time does not exist it does not mean it is timeless. It's only at this end of the scale without any time-- at this end of the scale it is timeless. In between there is time. But you cannot _____.

Both are so-called "timeless." But one is a negation of the existence of _____ time, the other is a continuation of time

as such.

Tony: _____.

Mr. N: Yes, of course. By being objective you can experience a moment of timelessness.

Tony: I've been trying this, in walking through _____ and doorways.

Mr. N: You don't have to try it that way.

Tony: I want to find out how many ways can I try it.

Mr. N: No. You can only experience it as a result of an effort to be objective.

Mr. N: ...whatever it is--

Tony: Right.

Mr. N: Your behavior. Your behavior is exactly the same as time. Your behavior constantly continues to go on. And it can be used at any one time to become objective in which moment you who

_____ ~~xxxx~~ something have become timeless.

Tony: _____

Tony: I've been trying this, in walking through _____ and doorways.

Tony: I want to find out how many ways can I try it.

Mr. N: ...whatever it is--

Mr. N. Your behavior. Your behavior is exactly the same as time.
Your behavior constantly continues to go on. And it can be used
at any one time to become objective in which moment you who _____
something have become timeless.

Mr. N: _____ ~~xxx~~ time. Everything takes time

because we're subject to time. Everything that exists takes time.

Tony: Doesn't --

XX

Mr. N: Everything!

Tony: ...identify you even more and take more time?

Mr. N: Yes! No--no--the only trouble _____ time--

~~kx~~ but I have no sense of duration--that time continues to flow.

It is like a substance. but it becomes identified with me
and it is then my time. It is then subjective matter. But by being
able to change the instrument with which I now experience into
something which is complete in itself and has become one, time also
has become one...and therefore, that what is now me--all over the
place--becoming one--unified--by a certain effort--of bringing about
everything that is within me--focusing on one thing--that is, to
~~XXXXX~~ become conscious--in[?] that realization of having become one

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M-219 Wednesday May 10, 1961

Played on Thursday Januray 25, 1962

Hilda And Robt. Gardiner
John Marshall
Lotte Karman
Jerry Schultz
Eileen Wright
Ruth Axelrod
Don and Lita Harrison
Taylor Morris
Susan Wein
Robert Schoenholt
Dianne and Lou Castagno
~~Patricia~~ Paula Holpa - (Dianne's friend)
Art Franklin - (" ")
Terry Owens

There are no notes accompanying this because I had already taken some when we heard this tape at Suzanne's apartment last summer. Also, I believe that this tape was put on records and transcribed.